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Zion's Herald.

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THE OUTLOOK.

The City of Mexico and Washington City are now bound together by a continuous rail. "Montezuma Special" is announced to leave the former city March 19, and to arrive at the latter city in 115 hours, a distance of 2,972 miles. A corrected time-table of this new service appears in *The Two Republics*. The fence is down between us and our "next-door neighbor."

With the denial of the ugly rumor about the sinking of the U. S. S. "Nipic" at Apia, and the appointment of Messrs. John A. Kasson, William Walter Phelps and George H. Bates as commissioners to represent the United States at the conference to be held at Berlin, public anxiety about Samoa matters has subsided. The tardy but determined action of this government has probably preserved the endangered autonomy of that remote group of islands.

If General Boulanger is correctly reported, he uttered the veriest twaddle last Saturday at Tours. In outlining the goal to which he and his party were marching, he declared it to be "a republic, but a non-parliamentary republic, which would be the protectress of the weak and lowly, and be passionately preoccupied with the interests of the people, respecting the liberty of the people, and, above all, the liberty of conscience." A "non-parliamentary republic" means simply the investment of the executive with legislative and financial, and possibly with judicial, functions; in other words, it means dictatorship.

The negro exodus from North Carolina is causing alarm among the farmers. Thousands have left the eastern part of the State within the last two months. At first the emigrant stream turned to the south — to the turpentine forests of Georgia, Florida, and South Carolina; now it has been deflected to the southwest and west — to the cotton plantations of Mississippi, Louisiana and Kansas. The railroad authorities state that they have already transported 5,000. The movement is significant. Let the negro once "start on his travels," and he will not settle till he finds a State where his political and social rights are respected.

In accordance with one of the provisions of the act which established the Department of Labor, Commissioner Carroll D. Wright will at once undertake an inquiry into the relative cost of production of important articles in this country and Europe. A tentative investigation has already been made, and it has been found that, though there are difficulties in the way, it is quite practicable to secure accurate data of all the items which enter into the cost of production of important staples. The industries selected for immediate attention are those of cotton, woolens and iron. The results of investigation will have important bearings upon tariff questions.

Every one who has looked through a large telescope has noticed the purple rim around the edge of the object viewed. This is known as the secondary chromatic aberration, and has been regarded as a serious defect by astronomers. The announcement is made that Prof. C. S. Hastings, of the Sheffield Scientific School of Yale College, has succeeded in combining two Abbe glasses in such a way as to eliminate entirely this aberration, and to reveal objects in their natural colors. The discovery is one of substantial value — especially seeing that it can be used for celestial photography — and will doubtless greatly facilitate astronomical investigation.

It seems probable that Canada will secure the practical control of passenger travel at least, from England to the Far East. Mail steamers will cross the Atlantic at an average rate of twenty knots per hour, landing at Halifax in the winter and at Montreal in the summer. There will be a fortnightly service from Vancouver to China and Japan, with an extension to Australia and New Zealand. The aggregate subsidies for both the Atlantic and Pacific services will be \$250,000 annually. The company will be an independent one — that is, independent of the Canadian Pacific, which, however, will extend its line to Halifax, and undertake the transcontinental transportation. Our own lines to the Pacific and across it, cannot compete with one so liberally subsidized.

The Interstate Railway Association has secured, in the acceptance of Hon. Aldace F. Walker as chairman, an efficient head and director. This Association, it will be remembered, was formed by the great trunk lines to reconcile the differences in the classification of freights, and thus stop the warfare between the competing companies. It accepts the rulings of the Interstate Commerce Commission, and will give them a fair trial. "By continuing to evade the law," says the *Philadelphia Record*, the railroad companies would not only compel Congress to adopt more drastic measures to secure its enforcement, but would also invite the several States to imitate the granger legislation of Iowa." By ceasing their opposition to this law, and especially by selecting a member of the Interstate Commission to act as their head, the associated railway companies show that they are acting in good faith and

that they propose to reach a peaceful solution of what has proved in the past a most vexatious problem.

The Venezuelans have just cause to protest against British encroachments upon their territory. Taking advantage of the unsettled boundary line, Great Britain, since acquiring Dutch Guiana, has steadily advanced her claim in the direction of the Orinoco. The original western boundary was the Essequito. In 1844, Lord Aberdeen suggested that England would accept the River Moroco as the boundary. Had the Venezuelans closed with this suggestion, there would have been no complaint at the present time. They would not accept it, however, and ever since, pending the settlement of the question, England has steadily pushed ahead until she has finally seized the possession she coveted — Point Barinas, at the mouth of the Orinoco. This gives her the practical control of the most important river in northern South America; but her stealthy act of appropriation is so clearly unjustifiable, so outrageously oppressive of the sacred rights of a weaker nation, that it should be reprobated by civilized peoples the world over.

The danger point in Europe just now is the Danube. Austria is massing troops on the Servian frontier at Bahia, Semlin, and two other equidistant points. Tugs and barges are held in readiness to transport troops. The railway authorities at Temesvar and other junctions have been ordered to provide transportation for 20,000 soldiers at twelve hours' notice. Meantime the proposal to reduce the Servian army one-half, and the cordial personal relations of ex-King Milan with the Emperor Franz Josef, seem to indicate that the recent abdication of the former was part of a deep-laid scheme to defeat Russian intrigue by facilitating the occupation of Servia by Austria. This is serious news, if true. Russia will not tolerate any further encroachment, on the part of Austria, upon the Balkan States. Russia has behaved with remarkable patience while her rival, occupying Bosnia and Herzegovina in accordance with the Berlin Treaty for pacification purposes merely, has, contrary to that Treaty, made her occupation a practical annexation. She will put up with no second experiment of the kind. If Austria is determined to have Servia, she must fight for it; and the first movement which she makes, therefore, to cross the Danube, will precipitate the long-delayed European war.

The ovation given to Mr. Parnell in St. James Hall, London, last week, was tumultuous and enthusiastic to a degree rarely known in that city. The great leader was introduced by Mr. John Morley, and spoke for about twenty-five minutes. His address was a caustic arraignment of the government and the *Times* — none too bitter, perhaps, under the circumstances. The "ostracism from the affairs of empire of 86 of the 103 Irish members," was a significant item of statistics which Englishmen will ponder; also the inquiry "why Mr. Balfour cannot govern Ireland two years without imprisoning twenty-four Irish members of Parliament as common felons for offences unknown to your law in England, mainly for speaking and writing in the newspapers?" The special commission was characterized as "one of the most scandalous wastes of public time and money ever instituted under the guise of a judicial investigation." Mr. Parnell is confident that "the day of ultimate freedom for Ireland cannot be long deferred. We are now," he said, "on the eve of a great popular upheaval — a movement which will not subside until you have enabled your great leader to carry through the legislature of the empire a measure which will give Ireland all legislative control over her own future, her own interests, and her own welfare, without any shadow of harm or ill to your own greater interests."

There are many signs that "the Irish crisis has become acute" — to quote Mr. Gladstone's recent language. Mr. Morley announced, at the close of Mr. Parnell's speech, that in three weeks over a quarter of a million persons had signed the protest against the government's Irish policy. When that protest is handed in, it will probably be accompanied by a paper signed by nearly all the members of the Fiftieth Congress of the United States and prominent officials of government, stating that the intelligence and wealth of this country support Gladstone and Parnell in their efforts for home rule in Ireland — an offset to the sneers of the Tory press that such sympathy and support come only from the "Irish." But more ominous to Lord Salisbury than either petition or paper, is the Conservative defeat sustained in the Kennington division of Lambeth. "If the Tories hold Kennington," Mr. Smalley wrote to the *New York Tribune*, "they may hold anything. If the Home Rulers carry it, they may carry anything." The Home Rulers have carried it — and there is scarcely any doubt but that, at the next division, they will rise to power.

A STANDING IDOL.
In the advance of civilization and religion, some sins have been eliminated, others taken quite from their feet and "swept clean off the deck," so that what was once a temptation, a snare to men, exerts now scarcely a perceptible influence on their conduct. But one idol remains firmly upon its pedestal. Selfishness has a great multitude of devotees who bear to its shrine the most costly offerings. Even some people who bear the sign of the cross come stealthily to this "idol," self, with gifts so great that they have little left for Christ. "It is," in the words of old John Howe, "a soul-wasting monster, that is fed and sustained at a dearer rate and with more costly sacrifices and repasts, than can be paralleled by either sacred or other history; that hath made more desolation in the souls of men than ever was made in their towns and cities

where idols were served with only human sacrifices, or monstrous creatures satiated only with such food; or where the lives and safety of the majority were to be purchased by the constant tribute of the blood of not a few; that hath devoured more and preyed more cruelly upon human lives than Moloch or the Minotaur." "Self," says John Harris, "is Dives in the mansion, clothed in purple and faring sumptuously every day; the cause of Christ is Lazarus, lying at his gate and fed only with the crumbs which fall from his table." Let not the disciple of Christ forget the diverse ends to which these men came. If you choose to be a retainer of Dives, you may well despair of attaining the happy exit and the glorious ascension of Lazarus. If you would die the death, you must live the life of the righteous. For the pittance grudgingly yielded to Christ, you will not dare to anticipate the "exceeding and eternal weight of glory."

BISHOP SIMPSON.
An Incident or Two.

BY H. K. CARROLL, LL. D.

BISHOP SIMPSON was one of the kindest men I ever met. His face beamed with good nature, and in his simple, gentle, and refined manner there was revealed a sweetness and nobleness of character that only the devout disciple of Christ can grow unto. I saw much of him in his last days, when the infirmities of age began to press upon him, when the cares of his office became heavy burdens which he would not throw off, when his will resisted the cravings of his physical system for rest, and when, if ever, he might have been expected to grow gloomy and fretful and impatient; but I never saw in him any other than that kindly spirit and almost deferential manner which charmed everybody who came in contact with him. His was a genial, generous nature, slow to take offense, slow to think ill of any one, slow to condemn. A man whom I introduced to the Bishop some ten or twelve years ago warmly thanked me afterwards, and remarked that his face was the face of a saint, and he felt the better for having looked into it and for having received, though a perfect stranger, an affectionate, brotherly greeting and clasp of the hand.

The business which brought me into closer relations with Bishop Simpson than I could have enjoyed otherwise, was that of preparation for the Centennial Methodist Conference which was held in Baltimore, in December, 1884. The call for that Conference, which originated in London at the Ecumenical Conference, bears the name of Bishop Simpson as the first signature. The document is still in my possession. When the question of taking the first steps in this country was brought before the Board of Bishops of the Methodist Episcopal Church, in the spring of 1882, and they were asked to appoint a committee to represent the church in the arranging of the preliminaries, Bishop Simpson, by unanimous request, became the chairman of that committee, and also of the executive committee to which was committed the work of correspondence. As secretary of the executive committee, I was frequent communication with him, and spent a night in January, 1883, with him in Baltimore, at the house of Rev. John F. Goucher. There we met representatives of the Church, South, including Bishop Wilson; and some preliminary questions were informally talked over, and a very pleasant evening was spent. After the brethren of the Church, South, withdrew, we sat up until nearly one o'clock in the morning chatting. The Bishop was in a very cheerful, almost playful mood, and entertained us with interesting and laughable incidents, largely gleaned from his own experience as professor and bishop.

Later in the same year the first meeting of representatives of the various churches intending to participate in the Centennial Conference was held in Philadelphia. Bishop Simpson was too ill to be present, and the committee was organized with Bishop Wilson as chairman. When the business was finished, those of the committee whose engagements permitted accepted an invitation to dine at the Bishop's house. After dinner, the Bishop being too ill to come down stairs, Dr. Goucher, Dr. Goodsell and myself went up to his room, at his desire, to spend a few minutes with him. It was apparent to both Dr. Goucher and myself that he had lost greatly in physical strength during the three months that had elapsed since the night spent in Baltimore. His manner was very quiet, and he listened for a while to the talk that went on, saying little. In the course of the conversation I turned to him and remarked, —

"Bishop, you must have traveled many thousand miles in the pursuit of your official duties."

"Yes," he responded, "I was counting up the other day; and I was surprised myself at the result."

He then told us the average in miles of his yearly journeys. It was, I think, about eight thousand. He had then been a bishop twenty-seven years, and everybody knows that he never spared himself. He insisted on taking his share of work down to the General Conference of 1884.

Another remark by me to the effect that his travels must have brought to him many strange experiences, and that he must have escaped many accidents, seemed to revive in him the memories of the early days of his episcopal service, and he began to talk of those days, evidently forgetting his weakness. His eye kindled, his form seemed to straighten, and as he talked in subdued but animated tones we sat and listened, charmed by his gentleness of manner, and impressed more profoundly, perhaps, than ever before, with the force of his character. It was not of himself he wished to tell us. He seemed determined to keep himself in the background, and gave us a picture of the long-gone days before railroads climbed the Rocky Mountains, and be-

fore the overland route across the plains to the Pacific Coast had lost its character for thrilling surprises and tragic episodes. He told us of his first episcopal visit to California, of the long and tedious voyage, of his shipwreck on the coast of California, and of his return to the East by the overland route. While he was in San Francisco it was announced that there was great danger from Indians who were then on the war-path, and that those who insisted on going East across the plains would do so at great risk; but, he added, "I thought the dangers were exaggerated, and chose to return that way." It must have required great personal courage to brave those dangers, but the Bishop spoke as quietly of it, made as little of it in the telling, as though it were an every-day matter involving no extra risk. "I chose to return that way." Nothing could have brought out more clearly and strongly the force of the mighty will which this quiet, gentle, modest man possessed than this story, most of the details of which have faded from my memory, but which produced an impression that time will not obliterate. He told us nothing of the perils and privations of that homeward journey, and it seemed as though we could not ask them of him. He had put us under a spell, and as we rose to take our leave of him, we felt that we had enjoyed a great privilege, and that it would be ingratitude to tax his strength further.

Let us not, with such a character and career before us, make the common mistake of imagining that true greatness cannot exist where gentleness, tender sympathies, and native modesty prevail, but must announce it self by self-assertion and austerity of manner.

PROHIBITORY AMENDMENT IN RHODE ISLAND.

BY REV. JOHN W. WILLET.

I HAVE read with satisfaction Bro. Stetson's article with the above title in the *HERALD* of last week. From long familiarity with temperance work and with politics in this State, I assure the readers of the *HERALD* that this movement for re-submission is no spontaneous uprising of the people against prohibition. It is a piece of political strategy, managed, as Republican members of the General Assembly and other prominent and active Republicans have assured me, by the most unscrupulous political boss known in this State for years. His object is, as stated by some who excuse his course on that ground, to secure the liquor vote for that party, without which, not a few of their would-be respectable men frankly confess, it must go to the wall. Party loyalty has moved many who do not like to do it to support this measure. Very many other Republicans see in this course the seal of their party's doom, and bitterly lament it. The Democratic leaders, so far as they have shown themselves, manifest less interest in all this than might have been expected. They have not a few temperance men in their ranks. They apparently fear a breaking up of old parties in this State and reorganization on the liquor issue. High license is the shout of the fulgurators of both parties. So much for the mere politics of the thing.

The liquor interest has quite a different reason for pushing re-submission through this General Assembly. The cry has been, far and wide, that in New England, especially the Republican Party is the temperance party. The Prohibition Party, as has been claimed, has for this reason had but very limited success in these States. Again, it must be remembered that one year ago the Republicans of this State passed strong resolutions, pledging their party to the amendment and the enforcement of the statutes against liquor-selling. By means of these pledges they secured a return to power. On this platform this General Assembly was elected. To get such and so elected, a General Assembly to vote for re-submission is a great thing for the liquor men. The fact that many thousands of untired men have been enfranchised since the last election, and that it does not take so very much money to "work" a small State like this, give them the opportunity and power to do it. Now they are crying all over Massachusetts and elsewhere where constitutional prohibition is proposed, "It has been tried Rhode Island, and the great temperance party there is weary of it, and has taken the first step towards its repeal;" and all their clackers and the rum press shout, "Hear! Hear!"

Let no temperance man be misled by this. While many respectable men are involved in this move for re-submission, the motive and the real power, with the real workers, are as above stated. None heretofore known as reliable temperance workers are leaders on that side. Only here and there one who has been known as a temperance man at all now favors re-submission.

Pawtucket, Mar. 13.

TWO PICKET LINES.

BY REV. W. A. SPENCER, D. D.

THE story of the battle for Methodism in New England reads like a romance, awakening the sympathy and admiration of every generous heart in all our church. Here was our first picket line — a handful of ministers stretching from Nova Scotia to the Hudson. But amid privation and poverty, in storm and sunshine, these early heroes were "faithful unto death."

New England Methodism enriches all our Conferences, as New England patriotism has sanctified a hundred battlefields with the blood of its martyrs. The old picket line has grown strong and planted its fortresses in town and city and town all along the Atlantic coast.

Another picket line fronts the Pacific, and this, too, needs New England's sympathy and prayer. The capital and enterprise of New England have made the line possible. On the right wing stand Oregon and Washington,

with their wonderful possibilities. The pioneer railway — the Union Pacific — reaches out its hand to help them. What a history of development and blessing are in the name of this New England railway company! Its western connection, the Oregon Railway and Navigation Company, carries the traveler down the beautiful Columbia Valley, and on river or rail charms you as you speed on toward the mysteries and visions of the Pacific coast. New England enterprise builds and operates the railways, and New England people come to find homes by the Western sea. Mighty is the march of the Puritan, and great futures are before him.

Our left wing is in Southern California, where New England railway lines again meet us. The California Central and California Southern, the Atlantic and Pacific, all Western feeders and links of the Santa Fe system, are under New England control, and the track, cars, sleepers, and management testify to the thoroughness of New England management, discipline and skill. Summer or winter the travel is delightful, and as winter comes on thousands of pleasure-seekers and health-hunters eagerly push their way toward this sanitarium of the West. Dr. McDonald, Dr. Abel Stevens, and scores of less distinguished ministerial and literary workers seek Southern California as a resting-place and a shelter from the wintry blasts; and their counsel and inspiration lift many souls heavenward. It requires but a slight stretch of fancy to foresee the future great University of Methodism in the cluster of colleges which find shelter under the protection of the Southern California University at Los Angeles. Here in a climate touched by the isothermal line of Athens and Florence, New England is to blossom out in a richer development for mankind than ever before — the fibre of the Spartan joined with the culture of the Athenian.

It will be almost a crime if we do not build a hundred new churches in California during the next twelve months. The people who settle will be unable to build these churches and build themselves homes at the same time. The work of a hundred years is to be done in a decade. Schools, colleges, cities, aqueducts, railways — a thousand things — are to be provided. Los Angeles has recently adopted a new city charter, by which vice and drunkenness can be in a larger measure suppressed. It was a great moral victory, toward which Methodism contributed no small share. Eleven millions of dollars represent the contract price of the new public and business buildings in this one city, and private residences by the score are being erected with taste and form worthy of the best New England cities. We have the chance to capture and hold Southern California, as we have taken Kansas and Iowa. Shall we have the money to build churches and support ministers? Are there not fifty men in New England who will each plant a church next year in this Newer New England by giving \$250 each to the Frontier Fund of the Church Extension Board?

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The Question.

Astute debaters often succeed by drawing attention from the point at issue. Lawyers who have no case may beg the jury by bringing in irrelevant matter. The saloons have shrewd advocates who are doing what they can to divert public attention from the real issue. The perpetual talk about high license, the needs of business, the impossibility of enforcing a prohibitory law, is designed to draw attention from the matter now in hand. Remember the question before the people. What is to be decided on the 22d of April is not whether the dram-shop be a curse; men are pretty well decided on that.

High or low license is not under consideration; that has been tried and found wanting. The one thing to come before you is prohibition by constitutional amendment. Do you want the traffic suppressed? Do you want the question settled so that it will be sure to stay settled for more than a twelve-month? Then keep your eye on this one mark, and be sure on voting day to hit the centre of the target.

The Enemy as a Guide.

We should learn wisdom from the enemy. What the saloon wants,

Miscellaneous.

CHICAGO CORRESPONDENCE.

ONE of the most successful banquets of the Methodist Social Union occurred on a recent Tuesday evening at the Palmer House. Nearly three hundred Methodists dwelt together in unity, discussed an elaborate menu, and paid tribute to the memory of John Wesley, of sacred fame. We have a notion, however, that the John Wesley we read of in the books would not look upon such a gathering with very profound approval. He would be inclined rather to denounce the affair in most emphatic terms as un-Methodistic; for surely he had no idea that within a few generations his loyal followers would be found faring sumptuously as per a menu of a dozen courses in the dining parlors of a great metropolitan caravansary. But then, the world moves, and the church must move, too.

The general topic for discussion at this banquet was, "Some Features of Methodism as Seen from the Pew," which gave the laymen a chance to get it back on the cloth. Judge O. H. Horton, the retiring president, made a felicitous address on laying down the seals of his office, and Mr. A. G. Lane, the president-elect, delivered a thoughtful inaugural, somewhat after the manner of the bit of a drama enacted at Washington, March 4. The Chicago quartette slipped in an occasional song, while the brethren from the pew were giving the brethren of the pulpit a chance to see themselves as others see them. Prof. C. W. Pearson, of Northwestern University, opened the discussion with an eight-minute speech on that very essential feature of Methodism, "The Preacher;" Mr. M. C. Eames talked about "The Class-meeting;" Miss Sophie Phelps spoke historically and practically of "The Choir," and said some things that brought a genuine "Amen" from many a troubled pastor's heart; Mr. G. W. Chamberlain had a bit of solid advice to offer concerning "The Collection," but lost an excellent opportunity to put his suggestions into practice by not passing the hat at the conclusion of his remarks; Mrs. W. E. Quine believed "The Church Social" was a way to reach a man's pocket through physiological laws, and that opposition to it was a blow at scientific financing; Mr. F. P. Crandon believed that "The General Rules" were precious in the memories they revived, venerable in their associations, and guide in spiritual life.

S. J. H.

A POTENT BUT UNRECOGNIZED FACTOR IN ESTIMATES OF MINISTERIAL SUCCESS.

BY REV. D. A. JORDAN

EVERY true minister labors, prays and hopes to be so blessed in his work as to deserve the verdict, "He is a successful minister." There are varying degrees of success, and varying standpoints from which to estimate a minister's work.

Perhaps there is no more unfair way than to base an opinion as to ministerial qualifications likely to command success by the verdict of a committee of brethren who steal quietly into a service to hear a man preach, and propose to let that one hearing largely determine their judgment. A much wiser way is to study the Conference Minutes and follow the brother along in his record of work performed, whether of holding up the membership, or of aiding probationers, or his Sunday-school work, or last, but not least, his fidelity to connectional interests as shown by the lack of blank spaces in collection returns, as well as his tact exhibited in this work by the amounts collected.

But it is the purpose of this paper to attempt to show that neither nor both these methods will be sufficient to exhibit the true state of the case in any given charge.

Perhaps the most potent factor to help or hinder the minister in his work, is one which committees never dream of, and statistics as reported to Conference have no tabulation for. I mean the environment. Let me illustrate, using the signs of unknown quantities for the sake of brevity, and also because they will offer convenient hiding-places from "offensive personalities." A minister is stationed in the town of X., who has been stationed in the same town before. When first there, he was not especially successful, and nearly as soon as the law of the church would allow of it, he is asked to return, and consents. But the town has changed. It is not at all the condition of things in which the brother succeeded before. To be sure, the church has the same name, and the same location, and contributes for pastor's support precisely what it did before. But though the pastor puts forth even more labor than at first, he is unable to realize anything like the measure of success that came before. This often happens that more ability will be required to hold a church from disintegrating than to swell the membership by scores under other circumstances.

The less work and more apparent success are heralded to the minister's credit, largely mistakenly; and the more work and less apparent success are too often held to be almost or quite failure. Both verdicts are erroneous, for neither have accounted for the most potent factor in the work in both instances. In the town of Y., a minister was stationed. His predecessor had given letters to the dozen to removing operatives; business was dull, and during his whole pastorate growing duller. Capitalists and laborers were together disengaged; the outlook was not hopeful; people were anxious, worried and touchy, as anxious, worried people always are. This spirit of hopelessness in

temporal things surrounded the church, an atmosphere of depression, through which it seemed impossible to break. The minister removed, feeling that his work was a failure; no revival interest had been vouchsafed, and he went to grieve over the fact that his best intended endeavors and hardest work had seemed totally ineffective. Another came. Simulacra with his coming business revived; operatives were seen trooping back to the place, bringing their church letters with them. Money was easier, wages better, everybody was more hopeful, and without striving for it particularly, a revival interest developed itself, and ran on and on for months. The new minister did not work so hard as his predecessor, he was not more faithful, and yet he was accounted a great success. Who does not see that the "environment" was the large and potent, but, after all, popularly unrecognized factor in the double estimate of the one man's failure and the other man's success? Nowhere is this fact more often exhibited than in manufacturing towns, which are alternately boomed or depressed with the varying states of business. And yet this is quite largely true in small country appointments. The quiet exodus to large towns and cities has put a quiet but very effective barrier in the way of church development in scores of New England towns and villages. These conditions are sometimes changed by the discovery that the village is a good summer resort; and sometimes the momentum of the summer business, taken with the anticipation of the next summer's trade, will tide a church and minister over what would otherwise have been a hard and barren year.

It is quite lik-ly true that Methodist Episcopal ministers ought to be most kind and charitable in their judgments of each other's work; for their times of service have hitherto been so brief, that it was quite possible for a depressed state of the community to negative the best-intended efforts during an entire pastorate, while another pastorate immediately succeeding might be another pastorate in more senses than one. A minister was stationed in Z. The church was in difficulty occasioned by a disagreement between the trustees and the pew-holders. The pastor was no more responsible for the difficulty than Caesar's ghost; but the new pastor found the difficulty, and it bred such a critical, touchy, and uncharitable spirit in the church, that he retired at the end of the first year, and was popularly called a failure; when the facts were, that no minister could have succeeded, under the circumstances, and this poor fellow was made, as ministers too often have been, a modern "scape-goat" to bear away to another field of labor the sins and weaknesses of a troubled church.

If these hints shall serve to open the eyes of the committee of "leading brethren" who are minister-hunting to the fact that the best men cannot always succeed, and that an apparent failure in the last charge may have stood for more honest, faithful work than would be requisite to give their church great success, one aim of this writing will have been accomplished. And if some brother minister, who is sitting under a "juniper tree," shall get a modicum of comfort from a voice so "small" and "still" as this, no one will rejoice in that result more than myself.

THE ASPECT AND PROSPECT OF THE TEMPERANCE CAUSE.

BY REV. T. F. JONES

[Read at the Ministerial Meeting at Wilton, Me., and sent to ZION'S HERALD by request of the Association.]

THE temperance cause relates by general consent only to the manufacture, sale and use of intoxicating liquors.

"Temperance," which primarily and usually means "moderation," has come to possess a technical significance in its application to alcoholism, and means not merely moderation and abstinence in the use of strong drink, but *total abstention* from its use, and *absolute prohibition* of its manufacture as a beverage. We shall glance at the aspect and prospect of the cause with this understanding of the term.

The subject as given being unqualified by limiting terms of space, we shall speak not relatively to the State of Maine in particular, nor of any individual State, but of the drunk subject as related to our whole national domain.

We have two propositions to make, viz.: 1. The aspect of the temperance cause is good, better than at any former time, the best ever known; and, 2. The prospect of the temperance cause is good; never was better. So that the friends of temperance of all creeds or denominations or parties never had greater cause or better reason for encouragement and determination to push the battle to the gates than at the present time. And in substantiation of these propositions, we shall make simple declarations of what we believe to be fact, without much comment or explanation, since corroborations are abundant, and all people are more or less acquainted with them.

A few of our reasons, then, for this view of the subject are as follows:—

The Aspect.

1. There was never so wide-spread interest in the matter of temperance reform as now, nor was ever that interest so variously and emphatically expressed as at the present time. A greater number of people are thinking of the evils of intemperance, and seeking its overthrow, than at any other period in the history of the world; and temperance more generally prevails.

2. The church as a whole more awake to the importance of this reform than ever before, and is declaring this conviction in resolutions couched in language so strong, so biting, so unequivocal, that no one can misinterpret unless there be an evil heart of unbelief at bottom. These resolutions

are being adopted with an increasing unanimity in the churches.

3. The number of States with prohibitory laws is greater than at any previous time, and laws are more generally enforced than ever before. Time was when the State of Maine stood out alone as the temperance State; but now she has many sisters, large, strong, vigorous, irresistible, some of which put her to the very blush because of their zeal in beating back the drunken arch-enemy of all that is good, and noble, and sacred, and pure, and godlike among the sons of men.

4. Temperance education in the public schools is become the law in at least thirty-four States and Territories; and not only the law, for scientific temperance education is getting to be fashionable—except, perhaps, among the traffickers—and this increases the demand. Fashion is often stronger than law, for it will make law for its own protection.

Moreover, there was never a time when our country was so flooded with temperance literature as at the present. No

one questions the efficiency of the press as a general educator, whether for good or bad; and the press is now obliged to enter this battle, whether she will or not, in order to keep abreast of the times.

The Prospect.

1. The prospect of the cause is good because the aspect is so full of promise. Moreover, the cause is a war against the hugest curse that embitters the well-being of our nation, and the people are getting so to understand it more and more.

2. Temperance is beneficial, and only beneficial; beneficial to the individual and to the community, to the State and to the nation. We dare utter this declaration notwithstanding the hundred million dollars that yearly flow into the national treasury as a return from the liquor oligarchy for the privilege of flooding our realm with strong drink;

for the "privilege," further, of flooding our land with crime, with poverty, with pauperism; for the "privilege" of filling our jails, our prisons, our asylums for the insane, our penitentiaries, our reform schools; for the "privilege" of wringing groans of anguish and tears of sorrow from mothers and sisters, and walls of suffering from affrighted little ones—wronged and outraged and deserted by imbruted fathers and brothers and husbands; for the "privilege" of robbing those little ones of their bread, and of stripping their clothes off their backs and their shoes off their feet; for the "privilege" of filling our land with want and wretchedness and woe; for the "privilege" of making drunkards and highway robbers and murderers; for the "privilege" of turning men to brutes, of transforming women to fiends, of masking angels devils and turning heaven to hell in this fair land of ours, and of sending a hundred thousand of our sons and daughters to untimely graves and the "prison of the lost" year by year; and this that they that no minister could have succeeded, under the circumstances, and this poor fellow was made, as ministers too often have been, a modern "scape-goat" to bear away to another field of labor the sins and weaknesses of a troubled church.

If these hints shall serve to open the eyes of the committee of "leading brethren" who are minister-hunting to the fact that the best men cannot always succeed, and that an apparent failure in the last charge may have stood for more honest, faithful work than would be requisite to give their church great success, one aim of this writing will have been accomplished.

And if some brother minister, who is sitting under a "juniper tree," shall get a modicum of comfort from a voice so "small" and "still" as this, no one will rejoice in that result more than myself.

and never shall we be free, till either every oligarch is "exiled," or the business has its "funeral pyre."

7. The ministry, the moral leaders of the people, are arousing more and more to the importance of this question as related to politics and saying, "It is no use; we can wait no longer. If our old parties will not take hold and push this reform, we will push ahead away from them and make a party of reform; and if they will not come up, they must die; but their blood shall be upon their own heads. We have blown the trumpet, we have warned the parties; they have heard the sound, they have refused to be warned. They shall die in the iniquity of their neglect and refusal to thwart this enemy. They shall die, but their blood shall be upon their own heads. And the people will follow the ministry—if they have not already surged ahead of their leaders."

8. The wonderful development and progress of the cause during the past gives great promise of the future. Sixty years of almost unceasing progression is not a promise of a losing war. Momentum means something in morals as well as in physics.

9. The government is taking increased interest in keeping out low-grade foreign immigration. We do not mean particularly the Chinese. It were better for us if a greater number of our foreigners were Chinese, and less of some other nationalities.

10. Again, this reform is bringing about a hearty union of the South with the North to "wipe out" this mother of all iniquity, this blood-smearred goddess of hell, the liquor traffic. It is bringing us together as no other interest, social or political, civil or legal secular or religious, can do, and through the triumph of this cause we shall become a united United States in stronger, truer sense than we ever before knew.

11. And, best of all, the prospect of the cause is good, is cheering, is enthusiastic, because it is right, and God is on our side.

For right is right, since God is God,

And right the day must win;

To doubt would be disloyalty,

To falter would be sin."

These are a few of the reasons for the view we take of this matter. We believe, with all our heart, there is reason in them, and the cause must and shall prevail.

The Conferences.

NEW ENGLAND CONFERENCE.

Lynn District.

SUNDAY-SCHOOL ASSEMBLY AT BOSTON ST. CHURCH, LYNN.

Wednesday afternoon, Feb. 27, a very large company of Sunday-school workers gathered in this beautiful church for an assembly, in which topics of practical interest should be discussed.

Rev. L. W. Staples, the pastor, greeted the ladies and gentlemen, who represented churches in Lynn, Malden, and nearly all the adjoining towns. Rev. G. W. Mansfield, of East Saugus, was chosen chairman, and Frederick N. Upham, of Reading, secretary. Rev. Frank Harris, of the Wyomia Church, Lynn, conducted the devotional exercises.

"Or for a thousand tongues to sing," etc., was sung with much spirit and some standing.

The eighth chapter of Nehemiah was fitly chosen as the Scripture selection. An earnest prayer concluded the public devotions.

The first address was by Mr. Robert Lawrence,

of Saugus, on "The Relation of the Sunday school to the Church." Beginning with the assertion that, "The church has given to us for keeping its greatest hope, its treasure—the children," the speaker urged the intimate relation that should forever exist between the church and Sunday-school.

It is the relation of the parent and child, or, more closely, of the vine and branch. If we are to keep the youth from Sabbath desecration in wandering up and down our beaches during the summer, we must hold the children so firmly that when they are grown they will not stray.

Mr. Lawrence encouraged the inculcation of a sensible and justifiable denominational pride. The address was thoughtful throughout.

The kindred topic: "Relation of the Church to the Sunday-school" was treated by Principal Charles Sumner Davis, of Lynn.

He said in substance: "The Sunday school is an adopted child. The Christian spirit, but not the church, was the inspiration of Robert Raikes in gathering the ragged children into the Sunday-schools. The Sunday-school must be considered co-ordinate with any other branch of Christian work. Teaching is an essential in all gospel endeavor. It was a most important part of our Saviour's public ministry.

Mr. Davis took advanced position in reference to the attendance of children at church. He maintained that the usual sermon is too long and intricate for the undeveloped mind, and that the public service, as now conducted, was not well adapted to child nurture in the Christian life. The preacher should more frequently preach directly to children. The Methodist Church by its insistence upon infant baptism thereby assents to the child's right of membership in Christ's Church. They should be taught to realize their condition—hence the need of the Sunday school.

In the pews of Rev. C. A. Littlefield, who was absent, Rev. A. M. Osgood continued the discussion, by the presentation of an exceedingly interesting paper.

He showed the necessity of sympathy with the children—not a patronizing spirit toward them—if they are to be won.

"If we would reach the children, we must revive the childhood and youthhood of the grown people; then both will come toge ther." The church should be made an attractive place for the grown people; then both will come toge ther.

Parents can greatly aid the teacher. The devil gets the first sowing in the hearts of children, and too often sows not wild oats, but wild oats, and so has the n for life."

Dr. Knowles, Pickles and Twombly made excellent extempore speeches on the general topic.

Dr. Twombly said this meeting was only one of many similar that were proposed.

Rev. Mr. Briggs, of the Second Universalist Church, Lynn, was invited to speak. He did so with much earnestness and effectiveness and in an eminently Christian spirit.

Miss Anna Breed, of the First Church, Lynn, read a finely written paper on "Bringing Scholars into the Sunday-school." She recommended better preaching, choir music, more attractive churches, and closer personal contact of the children by the teacher's.

With unusual earnestness and real eloquence Miss Breed pleaded for a loftier conception of the teacher's great endeavor—the conversion of every scholar. Suggestions of great value she gave in reference to the Sunday-school board meeting, the Sunday school board meeting,

and the Sunday-school sciable.

It was a

thoroughly enjoyable paper.

Mrs. J. F. Small, of Malden, told "How to Get the Scholars to Attend Preaching Service."

It would have done all the ministers

and teachers on Lynn District good to have heard that paper.

Rev. S. C. Carey, in discussing the papers,

asserted that the church did not provide suffi-

ciently for the children, and hence their non-

attendance.

He urged that greater effor

should be made to have the public services

pleasant for the children, and then they

would come.

The remedy is to *want* them.

Rev. J. D. Pickles thought the difficulty was in the "Home Rule."

Parents ought to

command their children more than is cus-

tomary now.

Rev. W. H. Meredithe spoke on

the influence of the church on the home

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Zion's Herald.

WEDNESDAY, MARCH 20, 1889.

THE FAINT TAPER.

Among even genuine Christian experiences there are wide and important differences. Some are full and rich at the start; others burn faintly as though ready to expire in the very moment of kindling. Somewhat curiously, the latter not seldom turn out the best. With lapse of time, the flame expands and becomes more intense; the light is permanent and steady; the new life comes forth in freshness and beauty. As in the church we find such minor disciples, so in the individual Christian character we find humble traits, taper-like graces, which need care and nurture to bring them to completeness, and which, once cared for, yield a rich harvest of results. In Christian experience, not less than in economics, we need to follow Franklin's rule about saving the littles. Lift up the grace that is fallen down; pour oil upon the wounded part. Cultivate the best feelings and desires, even though for the moment they may not be predominant; a better phase of religious experience awaits your efforts and faith.

EDUCATE THE PEOPLE.

The time for the education of the people in their duties towards the State, is not when a political fight is on. When elections are pending, the results of former education ought to appear. But the education must be given when people are calm enough to listen and weigh opinions. The next four years ought to be used by all righteous men of influence in the country to indoctrinate the people so that the next presidential election shall find a more intelligent people confronting "campaign orators."

Open meetings of an unpolitical nature, where the pro and con of great questions can be debated, would do an immense service. We need an educated people, educated far beyond the present standard. When some of the foremost men in the country made the lecture platform a power in the land, the people generally were more socially and politically intelligent than they are now. The love for frivolous amusements has, with the popularity, largely supplanted the love for general knowledge. It is a bad sign. The daily press is more sensational than it was. Oftentimes we find, in the midst of much rubbish, gems which surprise us. There are newspapers which are creditable to the management, but "what will sell the paper" is manifestly the leading question. Nor can we expect that it should be otherwise. Newspaper proprietors make no professions of philanthropy. Their speculation is purely of a business nature. In a word, they are after money. If they can make it more rapidly by appealing to the virtue and intelligence of the people, the strong probability is that they would prefer it. But the majority of people are not intelligent—whether the majority are commercially honest and personally virtuous, God only knows. Every paper knows its constituency. Its first care is to make satisfactory commercial returns. In an age like ours, so marvelously different from that described in Mr. Bellamy's "Looking Backward," we cannot expect anything else.

The need remains of an educational force in the country which can appeal to the people under the simple feeling of desire to enlighten them as men and women, not simply to win their votes for political ends. There is the religious press—what of that? It is a great educational power, confessedly. But it is largely denominational. Its issues are weekly, not daily. It reaches a select portion of society. Seldom does it discuss great social questions popularly, yet with sufficient ability to indicate thought and intelligence. Its discussions are often theological and for ministers and intelligent laymen, not social and for the masses of the people. A free lecture platform, or so nearly free as to exclude none, would be a great boon! Such a platform in every town and city, where it was understood that the lecturer only was responsible for his opinions, and that a fair hearing would be given him whatever his opinions, would tend to raise the intelligence of the populace so that men and women would, in voting times, exercise more judgment than now, and demand from "campaign orators" speeches of a very different order from those which assume that all the virtue is in one party and all the corruptionality in the other. It is not easy sowing seed in a political gale. For seed-sowing the

quiet of April is better than the bluster of March.

FINANCIAL SCYLLA AND CHARYBDIS.

To the ministry both are immediate and dangerous. One is a most prevalent tendency to unrestricted generosity to all causes. Such sweet graces are charity and benevolence, that they are an enjoyable and refreshing sight even when seen in excess. There is a concomitant, however, that is not pleasant to behold or congenial to the touch. It is the Methodist clergyman and family, old and infirm, and pinched by poverty, very largely because in the years of vigor and efficiency there was not wherewithal to save the diminutive salary as against the appeals for financial help. We hazard the statement, without fear of controversy over the truth of the declaration, that the Methodist minister receives a less per cent. of salary than the clergy of most denominations, and gives away a much larger per cent. This tendency to unrestrained and even profligate benevolence is the Scylla upon which most large-hearted and self-sacrificing ministers are financially wrecked not only themselves, but their families. Paul said—but what clergyman ever thinks that it applies even remotely to him?—that "if any provide not specially for those of his own house, he hath denied the faith." For instance, if a local church or parsonage is to be built, our minister usually makes a most generous subscription. Why should he? It is a matter of local concern and to inure mainly to the church he is serving. Official boards should, therefore, reluctantly check such generous impulses.

A wise forethought in matters of finance should enter into the purpose and practice of our ministry. But here, at once, a worse danger threatens in the more hazardous Charybdis. Its tortuous whirlpool is likely to suck in and swallow up everything that approaches its outer rim. There are two especial dangers to the minister who wisely decides that he should anticipate future need by an effort to accumulate something, each year, from his salary. If not on his guard, he will unconsciously awaken a love for money in itself and in the delight of mere accumulation and expansion. This is fatal to the largest success in the ministry. It awakens a dormant love which may soon become dominant, displacing love to God and love to man. Rightly, therefore, a wealthy clergyman is considered a strange anomaly. Better come to penury and want, better die in poverty, than develop a miserly spirit. Better, much better, be wrecked on Scylla than Charybdis.

But this noted maelstrom presents another danger to the unwary mariner. He is a novice in matters of finance, credulous and confident, susceptible, therefore, to the sharp practices of selfish and designing men. He would like to put his little where it will bring largest return. Very likely he will fall into the clutches of the speculator. They are legion, are everywhere, and would deceive the very elect. The mail brings to our desk heraldic announcements of great opportunities to receive large returns for small investments in lands, stocks, bonds, with special consideration for the clergy with their small means.

On a fresh page before us we read these words: "To speculate is American. We speculate in anything and everything. The rich speculate and the poor speculate. Saints speculate and sinners speculate. Not only bankers and brokers, but merchants, mechanics, lawyers, doctors, legislators, ministers of the Gospel, dry goods clerks, newsboys, and bootblacks, endeavor to multiply their legitimate earnings by some form of speculation." This American mania is the whirlpool that has drawn into its ruinous circle many an innocent man whose only Christian purpose, with his first dollar saved was to make some needed provision for his family. The minister will find that the children of this world, in matters of finance, are not only much wiser but sharper than the children of light.

Look out, then, for this Charybdis. We pen this kind word from constraint in the painful knowledge of the fact that many have been thus innocently swept into this foaming but fascinating vortex. It is a calamity, indeed, to have the small savings of the best years of life lost, and not only that, but to be involved in such a way as to create great nerve tension and anxiety, and to have business reputation soiled and questioned. With Scylla on one side and Charybdis on the other, we lift Paul's standard as a present guide: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

And as a practical word we say, advise frankly with that wise layman in your church who has shown that he possessed the tact and the caution to manage successfully his own business.

PRESS POINTS.

We have again in the White House a God-fearing man to whom duty is most dear.—*Philadelphia Press*.

President Harrison's utterances regarding the South and the negro question are wise and conservative.—*Rochester Herald*.

Noble, Tracy, and Rask, three Union soldiers, called by a Union soldier to his cabin.—*Utica Herald*.

It is Venice, the city of canals, that has the largest floating population.—*Yonkers Statesman*.

Convert our cities to Christ, for the sake of America and the world.—*Missionary Review of the World*.

Bishop William Taylor has preached the Gospel in every continent on the globe, and in many of the islands of the sea.—*Mail and Express*.

Nothing will render a man useless faster

than to live among people who think that everything he says is right.—*Milwaukee Journal*.

The great question now is: Will the British Tories continue to forge ahead? Or have they become sick of the foreign business?—*Springfield Republican*.

The United States of America is fast becoming a European "dump."—*Prestonian*.

Mr. Joseph Cook says truly that "new religions are to be judged, not so much by the men who make them, as by the men they make."—*Sunday School Times*.

There are hardened heretics, in the pulpit and out of it, who might have been made execrable workers in the church on earth, and prevented doing multiplied mischief, had they been treated with spiritual sense and tact, Christian kindness, courtesy and brotherliness.—*London Christian*.

The main element of strength, and the chief ground of hopefulness in these amendment campaigns, consists in the fact that they are to be conducted without reference to politics.—*New York Observer*.

The bright side is seen when one looks at the progress made by the blacks since gaining freedom.—*Boston Daily Advertiser*.

The superstitious reverence which regards the hem of Christ's garment is better than the supercilious wisdom which rejects Christ Himself?—Q quoted by *Christian Union*.

No institution that can show any valid reason for its existence is likely to be permanently injured by being subjected to the sharp wind of criticism.—*Christian World*.

The spirit of the age has greatly modified the rigors of the Puritan Sunday, and no amount of Sabbatarian starch can restore it to its original stiffness.—*Christian Register*.

Many a reader on this side of the water will be startled when he learns that in the old State of Connecticut one marriage is dissolved in every ten, and in the new State of California in every seven.—*Gladstone in Nineteenth Century*.

EDITORIAL NOTES.

The People's Hour

To the people of Massachusetts, who have so long been dealing with the liquor traffic at second hand, comes at last their golden opportunity to pass judgment directly upon this criminal and crime-making business. The parties whose leaders and managers have so often misled and deceived the people who had trusted in their plans and counsels and promises, now stand aside to allow the voters to decide this great question for themselves and to await the popular judgment. The 22d of April, if properly improved, will be a red-letter day in the annals of reform, and will mark the entrance upon a new era of moral and material prosperity throughout the old commonwealth. Let no temperance man be unmindful of the significance of the day. Let no one fall, on so illustrious a day and in a cause so noble, to stand and be counted on the right side. No one can afford to be absent or delinquent on such an occasion. To fail to carry the measure, will be to insure a great reaction, which could be overcome only by other years, and to suffer defeat by the inaction or carelessness of the friends of temperance, who would be a double shame. To prevent such a catastrophe, let every friend of the cause rouse up at once and jog his neighbor!

The Result in New Hampshire.

The rejection of the amendment in New Hampshire by the people, is not a surprise to those who appreciated the situation. The *Springfield Republican* said:

"Opposition of the prohibition amendment was expected, inasmuch as it was a party issue in the beginning, and remained so during the campaign."

The Monitor of Concord says editorially:—

"There were few persons in the State, comparatively, who expected the fifth amendment would receive a two-thirds vote in the State when they stopped to consider that the Democratic Party, for more than forty years had placed itself in opposition to prohibition, and that the party of the people had been in power throughout the old machinery of government, and that the old machinery would be in a still bust to defeat the amendment."

The brewers, the liquor-dealers, and the intemperate have made common cause to defeat the amendment. Indeed, with the conditions fully understood, it is a matter of grave surprise that the total vote stands, nominally, 25,000 in favor, to 30,000 against the changing clause. It is only the old fight over again in this State. The elect women who did so nobly in the hard conflict, the men who are always in the front of the host for sobriety and purity, are nothing daunted. They struggle not so much for immediate success as to loyal always to God, to conscience, and to humanity.

Since the above was prepared, we notice the following very just comment on the result by the *Nashua Telegraph*:

"It is a fact of large and far-reaching import, that 25,000 voters in New Hampshire have stood up and been counted for the amendment, and 30,000 against it. The result is not to be explained by any intrigue, no brewer and distillers' corruption fund, and by no fear, secretly worked for all it was worth, that the adoption of the amendment would 'hurt the party.' That the party had been blindly and slavishly led into the trap, and by the same means, and not by any fear, was the true cause of the defeat."

Rev. Dr. T. L. Cuyler has lately penned some vigorous comments on the notion that a clergyman reaches the "dead line" of usefulness at fifty years of age. Mr. Spurgeon, he says, is 55, Dr. Joseph Parker 59, Newman Hall 72, Dr. Farre 58, Dr. Storrs 68, Dr. John Hall 62, Dr. W. M. Taylor each in his 60th year, Dr. Alexander MacLean 63, Dr. Talmage 56, Dr. Phillips Brooks 54, Dr. Kitteige 55, and Mr. Moody 52. "We have," says Dr. Cuyler, "few enough ministers of the Gospel in our country already; and if this inexorable dead line of fifty is going to shelf a large portion of those now in the field, we shall soon have a famine of the Gospel that will make a jubilee in hell."

The article on our first page on "A Potent but Unrecognized Factor in Ministerial Success," by Rev. D. A. Jordan, was prepared for our columns by special request, to call favorable attention to the faithful but unnoticed service of many of our most worthy ministers.

—We are indebted to the courtesy of Rev. C. W. Drees, superintendent of our South American missions, for a copy of the Minutes of the seventh annual meeting of the mission, held at Montevideo, last October.

—Mrs. M. V. B. Knox has been speaking incessantly, day and evening, in New Hampshire, for the constitutional amendment.

—Rev. E. R. Thordarson receives the compliment of a hearty invitation from Trinity M. E. Church, Providence, R. I.

—Rev. J. W. Willett has been in the conflict for temperance reform in Rhode Island for many years, and understands the situation thoroughly. His article, therefore, on our second page, is particularly timely and significant.

—The article on our second page on "A Potent but Unrecognized Factor in Ministerial Success," by Rev. D. A. Jordan, was prepared for our columns by special request, to call favorable attention to the faithful but unnoticed service of many of our most worthy ministers.

—We shall print in our next issue an article written especially for our columns by Hon. Frederick Douglass, on "The Race Problem."

—The new Methodist church at Fitchburg is open to the visitor to have reached almost the ideal in plan and appointments. It is an imposing brick structure, centrally located, and though not looking so churchy according to the conventional style on the outside, is especially delightful and accommodatory within. Indeed, the editor has not been in a church recently so charming and so happily arranged for worship and work. The vestries are particularly adapted to the needs of Sunday-school teaching—a very great lack with a majority of our churches at the present time.

By the aid of sliding glass partitions, some six private rooms may be had for quiet teaching of classes. The arrangements for the Sunday-school library are unique and sensible. There is a thriving Sunday-school, in charge of C. W. Putnam, superintendent. The audience room is perfect. There is a seating capacity for seven hundred, and every seat is desirable. The audience is near at hand, being arranged in a semi-circle about the piano and organ. The cost of the building, with all its modern appointments, was about \$25,000. This church should certainly be examined by societies that contemplate building new structures. The present pastor, Rev. Jesse Wagner, is having a successful year. The church and parsonage are as well and agreeable as the editor's.

—The death of Mary L. Wardwell, wife of Rev. L. D. Wardwell, of the East Maine Conference, occurred at Pembina, Dakota, Feb. 26. The local press has a long and commendable notice, from which the following is taken:

"She aged and married L. D. Wardwell, at Buckport, Me., who soon after entered the ministry of the M. E. Church, and for nearly forty years she did the work and bore the vicissitudes incident to the life of an itinerant preacher; her health, however, deteriorated, and she removed to a friend's home in eastern Maine, where she died peacefully in her sleep, on Saturday morning, Feb. 26. Her husband accompanied her husband on a visit to Dakota and finally concluded to settle down in this city."

—Rev. L. Crowell, D. D., makes an earnest and well-sustained plea, on our first page, for a generous endowment for all our Conference seminaries.

—Rev. Dr. Eaton, of Springfield, is doing effective work for the constitutional amendment by frequent addresses on his district, and by urging preachers and people to special interest and activity.

—The Lyric District, Connecational Convention was held with Mt. Bellington Church, on Thursday of last week. It was an unusually interesting and enjoyable day to our Methodism in Chelsea and vicinity. All the papers read as program were proclaimed particularly good, showing much thought and care in preparation. The church was well attended, and the audience was greatly interested.

—The demand made upon its generous hospital, and Dr. H. Elia and helpers were especially alert and active in providing for the comfort of all visitors. The visit of Dr. J. O. Peck was especially appreciated by this church, as he had been a favorite pastor. All hearts were tenderly touched in his address in the afternoon as he mentioned that it was to that church that he brought his wife as a bride. His address on missions in the evening was an earnest and forcible presentation of this great theme.

—President Harrison's utterances regarding the South and the negro question are wise and conservative.—*Rochester Herald*.

Noble, Tracy, and Rask, three Union soldiers, called by a Union soldier to his cabin.—*Utica Herald*.

It is Venice, the city of canals, that has the largest floating population.—*Yonkers Statesman*.

Convert our cities to Christ, for the sake of America and the world

on Monday, March 1, 1889. One Rives, it being birth in 1889. One A. M. Osgood, the mother of Mrs. Christians, healthy, are usually able to have lost the are much beloved ones; for, as Shakespeare says, "not with the eyes, but with the spirit."

Preachers' Meet-

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son, A. W. Turrell, secre-

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Emory, C. F. Rice, of

alborth, or Worces-

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Hugh Montgome-

ryans, Revs. N.

W. Cross and other

the services and dis-

Rev. E. P. Herrick,

by his people with a

wife being also gen-

the fourth quarterly

the pastor for another

requested. Rev. A.

rendered valuable as-

societies of the week end-

two evenings with

Rev. John D.

\$700 for missions

was missionary sup-

for nine years a mis-

afternoon, and in the

interesting descrip-

tions in that country.

collection taken for

the full appor-

Rev. Frank P. Har-

B.

The fourth quarterly

18th inst., was enj-

being interesting and

safer reported that

to date without any

school is prosper-

ous invitation to

given the pastor,

B.

Evening last, the

and after an excellent

appeal to the unawed

people coming to the

large number of them

Sunday-school.

the holding of extra

the Day of Prayer for

about 35 conversions.

pastor, has been cordial

a third year of service.

have been greatly blessed,

spiritually. The church

repaired and beautified at

\$100, which amount was

well doubled, and many

Within a few weeks

church in full, and others

in use.

Charlton will close a

which has been remark-

the cheerful co-operation

ers, who have raised funds

driving lot, and parsonage,

A revival interest has

been re-awakened.

and the pastor reported

the exceptions caused by

the general subject being,

"Prohibition."

Bro. Richard

himself to the people

within and outside his

an earnest invitation

but, is undecided, as

elsewhere.

Charlton will close a

which has been remark-

the cheerful co-operation

ers, who have raised funds

driving lot, and parsonage,

A thing unprecedented

in place has occurred. The

the Baptist and Methodist

are working with the

and fraternal love is union

Hartwell Pratt, assisted

the pastor writes: "The

do not grow Method-

ism and the soil are a

climate and the soil are a

is steadily increasing.

MANLIUS.

ERN CONFERENCE.

District.

ere were baptized and four

the first Sunday in

Rev. E. L. Hyde recently

organized a branch of

the Missionary Society with

This town was carried

the recent election by a ma-

that of a year ago was only

64. The pastor, Rev. J. I. Bartholomew, did heroic service prior to the election, and doubtless had much to do in securing the victory which was won over a vigilant enemy.

The church at Bourne has adopted the plan of selling at a low figure their old Sunday-school books, thus preparing to replenish their library with new books. In addition to this they have been having an excellent concert to secure funds for the same purpose. Rev. J. G. Gammons is pastor.

In Cocheetah the spiritual work of the church is attended to as well as the material in the re-pairs of the edifice. The blessing of God is enjoyed by the people, and more stress is laid upon the moral than upon the temporal. The church is favored with excellent singing by a chorus choir, the majority of whom are active Christians and sing with the spirit and with the understanding also. Bro. Everett Clark is the chorister, and Miss Eva Cole, organist. The pastor of Rev. R. J. Kellogg is one into which much hard work has entered, and from which good results are secured.

As we expected, the County St. Church, New Bedford, has indicated its great satisfaction with the services of Rev. Angelo Canoll by requesting his return for another Conference.

At the fourth quarterly conference of the Alien Church, in view of the election of their beloved pastor, Rev. E. Williams, to the chaplaincy of the New Bedford Port Society, appropriate and regretful resolutions of a complimentary character were unanimously adopted.

Bro. Williams has done excellent work in this church for three years, and has seen many souls brought to Christ. His many friends will be very glad to have him retained in New Bedford.

The fourth quarterly conference of the Fourth St. Church did itself and their pastor, Rev. A. Palmer, great credit by the unanimous request which they made that he be continued in the present pastorate for another year.

At the fifth anniversary of the New Bedford Foreign Society was observed with appropriate and regretful resolutions of a complimentary character were unanimously adopted.

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The Family.

IN LENTEN SEASON.

BY LILLIAN GREY.

O'er all these chill and sombre days
A thoughtful hush is cast,
While we forgo the scenes of mirth,
To keep the Lenten fast.

No time for happy carols now,
For wreath, or star, or tree;
For deeper love and clearer eyes
The inner meaning see.

O Christ our Lord! with joyful hearts
We hailed Thy birthday morn;
But now with sorrow we draw near
The cross of pain and scorn!

Thy tender feet at which were laid
Frankincense, myrrh, and gold,
Have 'rod full many weary paths,
And found them rough and cold.

Our hearts grow very pitiful,
As we Thy sorrows trace,
For very love our eyes overflow,
We glory Thy grace.

Dear hands, that opened but to bless,
Rich blessing on us cast!
So shall we keep within our hearts
A gracious Lenten fast.

PEACE, NOT HAPPINESS.

An inward counselor gave me this behest;
Throw from thee what thou hast, and take a quest;
Go forth a beggar, and with such address
Make suit for Happiness!

The fervent love I hastened to obey.
That which I had in hand I threw away,
Nor gave it thought, so longed I to possess
The rare thing Happiness!

I went a beggar, meet, with craving hand:
The bosom-prumper cried: "Demand! demand!"
Some laughed, some chid, to see how I did pr'se
My suit for Happiness.

* * * * *
When life ran low and dear day light grew late;
I turned me home. At my neglected gate
A palmer stood. "He waits (metheught) to blesse
With long sought Happiness!"

The palmer stood; through tears he smiled on me:
"Not so fond beggar, I but save to thee
What thou didst cast away — nor more, nor less:

Take Peace, not Happiness!"

— EDITOR M. THOMAS, in *Independent*.

WHEN WIFE'S A-GO'N AWAY.

Somehow yarnd around the grocery
Ain't so funny as before,
As I'm in the time forgotten
I can't get out in the kitchen;

Want to hang around an' stay;
Guess I'm foolish 'cause this ev'nin',
Why — my wife's a go'n away.

She's fixin' things up for me
With a thoughtful, lovin' care,
Tellin' me that somethin's here,
An' somethin' else is over there;

Lookin' sober, speakin' low-voiced,
Though she hasn't much to say;
Ketch her eyes on me all dim like —
Guess she hates to go away.

Wish 'twas over — wish 'twas way off —
Wish I didn't have to part;
That's just what I keep a thinkin',
An' I don't know what to do.

Praps our spears see much furder
Than the partin' of to day,
An' jest hint when you can't tell us,
When a loved one's go'n away.

Calls to mind another journey,
By an' we all must go.
Wonder who's a-gettin' ready
For the train that moves so slow?

Brings the tears to think about it.

So I'll git right on an' pray
It may be my time for startin',
Just when she's a go'n away.

— *Omaha World.*

THOUGHTS FOR THE THOUGHTFUL.

It is self-absorption that carves wrinkles in the face, and streaks the hair with gray. Kindly thought and labor for others dependent and beloved — the living out of and not in the petty round of personal and individual interests — keep heart and energies fresh. — Selected.

Life is much reduced in simplicity when we resolve to live one day at a time, and to make that day blessed to others. The cares and the vexations and the troubles of life are allayed or banished under the spell of this central purpose. — *Christian Register.*

Often and often we think we are all right; that no one can find fault with us; that those whom we neglect, or despise, or set aside, are not worth considering for a moment. And yet all the while, as God sees us, as others see us, we are injuring the very cause we wish to promote; that of which we think so little, may be the very likeness and representatives to us of God and Christ Himself. In injuring them, in despising them, we may be doing the most widespread mischief, we may be even destroying our own souls. In helping them in considering them, we are serving Christ Himself. — *Dean Stanley.*

To be misunderstood even by those whom one loves is the cross and bitterness of life. It is the lot of that which is wholly sincere on the lips of a great man which so few understand; it is the cruellest trial reserved for self-devotion; it is what must have oftenest wrung the heart of the Son of Man; and if God could suffer, it would be the wound we should be forever inflicting upon Him. He also — He above all — is the great misunderstood, the least comprehended. Alas! alas! Never to tire, never to grow cold; to be patient, sympathetic, tender; to look for the budding flower and the opening heart; to hope always, like God; to love always — this is duty. — *Amiel.*

I trust in my soul
That the great master hand which sweeps over the
whole of this deep harp of life, if at moments it stretch
To shrill tension some one's willing nerve, means to
fetch its response the truest, most stringent and smart,
Its pathos the purest, from out the wrung heart
Whose faculty, placid it may be, if it be
Sharply strung, sharply smitten, has failed to express
Just the one note the great harmony needs.

— *Owen Meredith.*

Now, the deepest of all spiritual things is inward repentence. It is based on a supernaturally-illuminated self-knowledge. It implies a profound view of the sinfulness of sin. It lives in a clear vision of the perfection of God, which almost anticipates the brightness of the vision hereafter. It is entangled with all manner of supernatural things, and secrets of prayers, with saint-like instincts, with curious operations of grace, and with the nameless fruits of patient meditations. Rapid livers and rapid thinkers make rapid worshippers, and rapid worshippers make rapid penitents; and the spirit of inward repentance fares ill with all this. Deep work is too slow for our modern pace. — *F. W. Faber.*

The ideal theory of life is, work without worry. But is it a practical ideal? It certainly ought to be for a Christian. We have our Lord's express command not to be anxious about anything. Our whole duty is to do the will of God and leave in His hands the outwarding of circumstances, the shaping and over-ruling of all the complicated network of influences so as to bring about the right results. The working plan for a Christian life is clearly laid down in our Lord's words: "Seek ye first the kingdom of God, and His

righteousness: and all these things shall be added unto you." "Take, therefore, no thought for the morrow; for the morrow shall take thought for the things of itself." This ideal leaves no place whatever for worry. It requires single-hearted devotion to the interests of Christ's kingdom, the elimination of self and self-seeking, unswerving loyalty to the principles of righteousness, and the faithful and energetic doing of duty — all duty, without regard to pleasure or cost. That is all the human part. Then God will look after the consequences — will take care of us and of the outcome of our acts. It is the function of faith, when we have done what we can, to put all into the divine hands, giving ourselves no anxiety, while we go forward in peace and confidence to the next duty that waits. — *Presbyterian.*

[ZION'S HERALD Prize Stories.]

JOHN BUNYAN.

BY MRS. E. F. GROVER.

HIT'S a great book, h's Pilgrim's Progress, h'and one man wrote it h'all. H'it's almost as good a book h's the Bible, h'and no h'end of men 'd h'and h'in writing that. Be'sure one man wirt h'it h'alls; h'it's h'only knows, h'and 'e will bring 'em to you h'if it's best."

"But if they do not know where I am, how can they find me? Would that trail take me to them?" she asked.

"H'it might, h'and h'it might take you to your h'off. I was h'a thinkin' we could h'ad'verse; I don't know what you would do h'it's anything should 'appen to me."

Then Jerry began to busy himself, preparing for an early start to market the next morning. Annie climbed up to her own little room in the attic, and soon perfect quiet, broken by an occasional snore from the room below, reigned in the hut. She could not sleep. "Scattered up and down through the earth." Surely there must be some one in the wide world kin to her. She remembered, far back, little children with whom she had played, and a home peopled with those who might be real, or might be the forms that come and go in dreams. Thus the night wore on, and with the first dawn of a new day, Annie arose and prepared Jerry's breakfast. She packed the butter neatly in the firkin, and filled the little basket with the lunch of bread and cheese — for Jerry could not spare the time to eat his dinner in town, nor the money to buy it. She watched him start away in the lumbering farm wagon, and listened to his many directions about the hens, the pigs, the cows.

"H'its h'a pity ye can't milk, for I shall be awearry when I come 'ome."

"Good-bye, Uncle Jerry," she called, as he drove away. Then, moved by a sudden impulse, she ran after him, and called to him to wait a minute.

"I want to kiss you good-bye — you have been very good to me."

Jerry looked a little bewildered, as he reached over the side of the wagon to meet her lips. Then, wishing to acknowledge that his care over her had not been without some return, he said: —

"But you 'ave read the Bunyan book to me."

Annie went back to the shanty and tidied up the room; then she went to her own little corner in the attic and changed the soiled print dress she was wearing for a clean one of the same material. It was neatly made, without much regard for present fashions. Then she put on a pair of shoes — she had no stockings — and taking a fine plaid wrap, sole relic of her introduction to Jerry's care, she wound it about her head, and went softly down and out, as softly as though some person was listening for her footsteps, ready to stay her in her flight. As she turned at the door to give in her last look at the lonely room, she saw the "Bunyan book," and the stool where Jerry had knelt through so many long prayers. She shuddered at the sight of the book and the remembrance of the prayers, and then, with a wild feeling of freedom, a thrill of joy, such as she had never known before, she started away over the trail, not the trail leading towards the town, but the old Hudson Bay trail, which had marked the course of the first adventurers who pushed their way over this vast plain. On, on she ran, like a frightened hare. If any person had asked her whether she went, she would have answered that she didn't know. Had she been asked from what she was fleeing, she would have replied: "From John Bunyan." Poor Annie had read and re-read his life and the "great book" until the author must have been stolen. There were tracks near the door of a vehicle, and then he knew some person had been to his cabin. His nearest neighbor was six miles away, and he saddled the old horse and started for Mike O'Brien's shanty. He forgot to eat, and even left his cows unmilked. When he reached O'Brien's, he learned that four men had passed the day before. "And if I'd been home, devil a bit would they have gone past, bad luck to 'em!" Here Mrs. O'Brien came to the door. "Yer see, Maister Sneezy, my ould man was away after the cattle, an' I was a-weeding our bit of a garden, whin I heard a hootin' enough ter raise the dead, an' team with four of them divils of p'lleemem dry past. Jest as they got forinst me, one iv 'em riz up an' threw a big book. Yer might see where it struck me in the forehead. Sure, Maister Sneezy, what woud ye think to be hit with a book like this?" and to give proof of the force of the blow, she threw the book against the wheelbarrow, and before Jerry's astonished gaze lay the wreck of his cherished book. Had it been his Bible he could have borne it, for Bibles were in every house and in every store; but he had the impression that his volume of Pilgrim's Progress was the only one to be found in America. He sprang from the horse, and grasping Mrs. O'Brien by the arm, shook her roughly. Mike, like a true Irishman, was ready to fight for his wife, or any other woman, and in an instant Jerry Sneezy followed his book, and lay in a heap against the wheelbarrow. He got up, and mounting his nag, rode away, followed by the threats of Mike, and railed at by Mike's wife. His temper in a short time cooled, and remembering his need of help, he turned back, and after a stumbling apology to Mrs. O'Brien, he told them of his trouble. Before he was well through with his story, O'Brien was ready to go with him, and Mrs. O'Brien had a cup of tea poured for him, and with tearful sympathy would have him "come in an' have a bite to eat, poor man."

After awhile she became weary and faint. The day was very warm, and the sun shone with blazing, broiling heat. Only those who have felt the rays of a noonday sun upon the prairie, with no possible shade, can form any idea of the burning heat of a day in midsummer. Her feet were unused to shoes, and she was nearly overcome with the fatigue of her flight, when she saw in the distance a team of some kind coming rapidly along the trail, and she hurried forward to meet it. In her innocence and ignorance of the world, she felt no fear. There were four men in the light "democrat" wagon, and they were policemen who had been sent out to discover an illicit still. That they had found the still was evident, and it was most fortunate for Annie that they were too helplessly drunk to check the speed of their horses, else she might not have escaped so easily. As it was, she heard enough to realize that there were dangers not as shadowy as those from which she was fleeing.

Not likely the renegade mother will come back; deserting a sick child isn't a hopeful indication. You better take her home with you. She will soon get handy about the place. You can teach her to milk, wash dishes, etc.

The deserted child appealed to his kind heart. Annie Sneezy, as she was called by the few who knew her, at seventeen was as ignorant of the world outside that prairie stretch as though she had been born there. Indians and half-breeds rarely passed that way, and white people more seldom still. Save the occasional visits Jerry made to the market town, his life was as monotonous as her own.

She could read a little when she was brought to the log house, and much practice had made her a fairly good reader. Every night, summer and winter, after the "chores" were done, Pilgrim's Progress was laid upon the table, and Annie was expected to read aloud the wonderful triumph of Christian over all the foes who sought to impede his journey to the Celestial City. A little sketch of Jerry's life was the most incredible part of the book to old Jerry. How often, when she longed to stay outside with the birds and flowers, she was called in to read the "Bunyan book" as Jerry called it. Do not blame her if at times she hated the book, and the only protector she knew.

There were days when she longed to run away, to follow that trail wound in and out like a huge serpent, visible for miles on either side, and see if no brighter spot, no more cheering home, no younger, fairer face would shine upon her somewhere in that vague world to which that trail was the only highway. The last act, closing the routine of each day's labor, was a prayer, and as Jerry was a mighty man in "wrastling with God," as he called it, it was a weary time to Annie, and she sometimes fell asleep, much to Jerry's surprise.

The night our story opens, she was not feeling well, and was too wretched to fall asleep, although Jerry's season of prayer was unusually lengthy. She did not kneel, as was her custom, but closing her book, watched old Jerry as he threw back his head covered with bushy gray hair, and with his hands clasped (unless he wished to give more emphasis to his petition by striking the stool by which he knelt) invoked a blessing upon his home. One sentence he never omitted: "Bless h'our kith h'and kin scattered h'up down through the h'earth." With a sharpened sense of everything connected with her rude home, the girl felt the incongruity of such a petition from one who had no friends outside the rough logs bounding old Jerry's abode. When he arose from his knees, she asked: —

"Have you any relations in the world, uncle?" She never called him father.

"Not one h'as I knows on. I was the only kid my folks ad, h'and they both died h'fore I could walk."

"Why do you pray for your kith and kin if you haven't any?"

"Abit, girl, abit, just h'as the clergy do alwavs pray for the royal family," he answered with dignity. Then an idea occurred to his mind, and he continued: "H'and who knows but you may 'ave h'any number h'of

folkses scattered through the world." "Uncle Jerry, could I find them, do you think?"

"Lord h'only knows, h'and 'e will bring 'em to you h'if it's best."

"But if they do not know where I am, how can they find me? Would that trail take me to them?" she asked.

"H'it might, h'and h'it might take care of you and your kith and kin. It is the function of faith, when we have done what we can, to put all into the divine hands, giving ourselves no anxiety, while we go forward in peace and confidence to the next duty that waits. — *Presbyterian.*

trail, and John bounding in pursuit. Just as he drew near her, she fell exhausted, and the form which he brought to the camp looked like one that had no hold on life. It was long before the pulse grew strong, and when her eyes opened, she was looking at scenes that had no counterpart on earth. The second day Mrs. Blake saw a little change for the better, and the third day she awoke clothed with reason once more. She watched the motherly face bending over her, murmured, "Are you my folks?" and then fell asleep, and slept as quietly as an infant. While she is sleeping we will learn with whom she has found shelter.

It is many years since the Duke of Marshall purchased an extensive tract of land in the Canadian Northwest, which had been left unimproved until it occurred to the owner that a colony could be sent out from England, with profit to himself and advantage to the emigrants. Among his tenants was one who had given gray in his service, and to him was given the direction of the enterprise of conducting the settlers to their new homes beyond the sea. A few months before they were to leave "Merrie England," Mr. Blake suddenly died, and to his son, John Bunyan, was given the position intended for the father. The Canadian Pacific Railway had not opened the line of travel from ocean to ocean as at the present time, and the company of emigrants, after a weary trail journey from Winnipeg, camping each night on the prairie, had nearly reached the "promised land," when Annie's strange appearance and illness delayed them.

"Indeed, I think you are just as good as the immortal Bunyan, as you call him, though you cannot write a book. You take good care of your mother, and —"

"Please stop, for if you once start rehearsing my good qualities, we shall never go home, and he laughed merrily as he pretended to hurry her away.

When Annie was able to go outside, a wonderful change had taken place. The prairie was dotted all around with neat log houses, and the plow had broken acres of land near Jerry's farm. Then came happy days for Annie. Happier days followed, when John Bunyan taught her to write, to sing, and other things she had never learned in her isolated life. Then, in his benevolence, he taught her to love him in spite of his name. He experienced had changed her. Cultivation had developed a taste for good books, and while she did not, as in the old days, read only the "Bunny book," she often delighted Uncle Jerry with the book so dear to him.

Two years later a new frame house was added to the settlement, and Annie became its mistress.

The very night of the wedding the Duke arrived, on a visit to his colony, and gladly joined the humble guests. He seemed strangely moved when he saw the lovely bride, in her simple white muslin. " Didn't expect to see such rare beauty in this new country," John told his mother. Whatever had caused the agitation, he kept his own counsel, and after learning from old Jerry the history of the forlorn child whom he had befriended, he went away. Two years later he came back, and with him a dark, gypsy-looking woman, whom the old landlord recognized as the woman who had left the child years ago.

"One don't forget such a face as hers. Lucky for the child that old Jerry brought her up instead of yon evil-eyed bag," he said to the Duke.

"I am done with you. Go back to your people, and never leave the hut where I found you, or I will arrest you at once," were the parting words of the nobleman to his unknown woman.

He spent much of his time, every year, with his agent's family, and built a fine house for Annie, with a room on purpose for Uncle Jerry, which he called the "Bunyan room," for it was adorned with pictures representing the scene so graphically as the great author. Should you visit Ottawa during the

The Sunday School.

FIRST QUARTERLY REVIEW.

Sunday, March 31.

BY REV. W. O. HOLWAY, U. S. N.

I. Preliminary.

The lessons for the past quarter have been taken from the first ten chapters of St. Mark's Gospel. Mark was not one of the twelve, but is supposed to have derived his knowledge from Peter, whose convert and traveling companion he was. His Gospel was written in Greek, either at Rome or Alexandria, some time between A. D. 63 and A. D. 70.

II. Lesson Analysis.

1. "THE MISSION OF THE BAPTIST" (Mark 1: 1-11).

The Evangelist begins his Gospel with the preaching of the Baptist—the herald foretold by the prophets, whose voice should be heard “crying in the wilderness,” bidding men “prepare the way of the Lord.” John’s preaching drew to him in the wilderness of Judea the population of the whole province, and people of all classes were “baptized of him in the Jordan, confessing their sins.” His mantle of camel’s hair and leather girdle, and coarse fare of “locusts and wild honey” recalled the prophet, the Elijah who was to come, but John did not call attention to himself; he proclaimed the coming of a mightier One, whose sandals he felt unworthy to unloose, and whose baptism should be, not with water, but with the Holy Ghost. And this “mightier One” came, in the humble guise of a Galilean peasant, and was baptized by John. Coming up from the water the Spirit descended dove-like upon Him, and a voice from heaven proclaimed: “Thou art My beloved Son; in Thee I am well pleased.”

2. “A SABBATH IN THE LIFE OF JESUS” (Mark 1: 21-34).

Jesus was in the synagogue at Capernaum. His teaching was interrupted by the shrieks of a demoniac, who had strayed in. The evil spirit within the man discerned the true personality of Jesus, and was alarmed.

“What have we to do with Thee, Thou Jesus of Nazareth? Art Thou come to destroy us? I know Thee who art the Christ, the Son of the living God;”

the injunction of silence; the prediction of His sufferings and death; Peter’s remonstrance, and our Lord’s rebuke of his satanic suggestion; the proclamation of the law of cross-bearing even unto death, if need be, as the condition of discipleship; the contrast of the life that now is, and the true, eternal life; the finality of the loss of the latter if once lost; shame of Jesus now, to be punished by shame when the Son of Man shall come in His glory; and the prediction that some who then heard His words should see His glory before they should “taste of death.”

3. “HEALING OF THE LEPER” (Mark 1: 40-45).

On the morning after the last lesson, Jesus rose early and sought retirement for prayer. The disciples and townsmen followed Him, and the latter begged Him to return to the city; but He preferred rather to enter upon His first missionary circuit in Galilee, attended by the four disciples.

In one of its cities a leper sought Him, and appealed to His compassion:

“Lord, if Thou wilt, Thou canst make me clean.” “I will; be thou clean,” Jesus replied, laying His healing touch upon him. Jesus bade him keep silent about the cure, and merely showed himself to the priests for re-admission to social and religious privileges, but the man disobeyed. His story caused so much excitement that Jesus was driven into temporary retirement.

4. “FORGIVENESS AND HEALING” (Mark 2: 1-12).

To a house in Capernaum in which Jesus was teaching, surrounded by hostile scribes, was brought a helpless paralytic, borne by four of his friends, who, unable to pass through the crowd, carried the litter to the house-top, made a hole through the roof, and lowered the sick man into the presence of Jesus.

To his mute appeal, our Lord replied: “Son, thy sins be forgiven thee”—an assumption instantly condemned by the scribes as blasphemous. Had He been a mere man, the critics were right; but He claimed to be the Messiah, to whom forgiveness and healing were equally easy. Therefore, to show that He was not a blasphemer—that the Son of Man had authority on earth to forgive sins—He made the prostrate man rise, take up his bed, and walk; and, to their astonishment, the man obeyed.

5. “THE PARABLE OF THE SOWER” (Mark 4: 10-20).

The parable teaching baffled the disciples, and they inquired its meaning. Jesus explained why He used this novel kind of instruction. To them, the receptive, should be revealed “the mysteries of the kingdom”; but they should be veiled to those “that were without”—the wilfully blind—who through fear lest they should be converted and have their sins forgiven, preferred spiritual ignorance. The way-side hearers were then described as those from whom the precious seed is snatched by Satan before it can penetrate the hard crust of the heart; the stony ground, those who are rootless, superficial, and easily fall away in times of persecution; the thorny-soil hearers, those who are engrossed by “the cares of this world,” the lusts of other things,” which stifle the receptive, patient and fruitful.

6. “THE FIERCE DEMONIAC” (Mark 5: 1-20).

We learned about the haunts and strength, self-laceration, wanderings and crises; his furious rush upon Jesus his act of homage; the expostulation of the demon adoring Christ to torment him not; his confession of his name—

“Legion, for we are many;” the prayer of the spirits that they might enter into a herd of swine feeding near, and the permission given; the madness and drowning of the swine; the flight of the keepers to the neighboring town, with the strange story; the visit of the people; their prayer to Jesus to leave their coasts; the request of the healed demoniac that he might accompany His Deliverer, which was refused; and the duty laid on him to “Go home to your friends, and tell them what great things the Lord had done for him.”

7. “THE TIMID WOMAN’S TOUCH” (Mark 5: 25-34).

Called from the feast given by Matias to the bedside of the daughter of Jairus, a dense crowd pressed upon Jesus, but only one touched “the hem of His garment.” “The woman who was diseased of a hemorrhage for twelve years” extracted virtue that healed her of a delicate and disabling disease of twelve years’ standing. She had spent her all on physicians, to no good, but had faith that touching the hem of Jesus’ robe would be efficacious; and she was not disappointed. She was made whole; but was not allowed to depart with this secret theft of health. Jesus led her to confess her malady and its cure, thus rectifying her faith, and then dismissed her with His benediction.

8. “THE GREAT TEACHER AND THE TWELVE” (Mark 6: 1-13).

We learned, first, about our Lord’s second rejection at Nazareth; the offense of His townsmen because they knew all about “the carpenter” and His family, and could not account for His wisdom and mighty works. Then came the sending out of the twelve two by two; the power given them over unclean spirits; their simple outfit—staf, not no scrip, or bread, or money, a single tunic, and sandals instead of shoes; their charge—to select a house and stay therein, not changing, and, in case of rejection, to show off the dust of their feet “as a testimony against them.” We learned, too, of their success, how they preached repentance, and cast out devils, and healed the sick, anointing them with oil.

9. “JESUS THE MESSIAH” (Mark 8: 27; 9: 1).

The principal points were: Christ’s demand of His disciples, in “the coasts of Cesarea Philippi,” “Who do men say that I am?” followed by the more important question, “Who do ye say that I am?” Peter’s answer—“Thou art the Christ, the son of the living God;” the injunction of silence; the prediction of His sufferings and death; Peter’s remonstrance, and our Lord’s rebuke of his satanic suggestion; the proclamation of the law of cross-bearing even unto death, if need be, as the condition of discipleship; the contrast of the life that now is, and the true, eternal life; the finality of the loss of the latter if once lost; shame of Jesus now, to be punished by shame when the Son of Man shall come in His glory; and the prediction that some who then heard His words should see His glory before they should “taste of death.”

10. “THE CHILDLIKE SPIRIT” (Mark 9: 33-42).

The question of precedence had risen among the disciples. Their harmony had been broken by a dispute as to who should be greatest in the coming kingdom. Jesus questioned them about it, and then, setting a little child in their midst, warned them that even entrance into His kingdom would be possible to those only who were childlike and humble. To receive one such in His name was to receive Him, and also the Father who sent Him. John’s report that the disciples had forbidden an exorcist who was casting out devils in Jesus’ name from exercising this prerogative because he “followed not” with them, was rejected by Jesus as not against us, but with us.

Parker.—Brother David S. Parker, deceased this at his late residence in Mattawamkeag, Me., April 22, 1889, aged 23 years, 2 months, 9 days.

She was the daughter of John and Susan Hutchins, born in Freedom, Me., Nov. 13, 1865, died April 19, 1889, aged 23 years, 2 months, 9 days.

McKinnon.—Mrs. Albina M. Hutchinson, of Waterville, Me., departed this life, Jan. 22, 1889, aged 23 years, 2 months, 9 days.

W. E. Ayer & Co., Lowell, Mass.

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Review of the Week.

Tuesday, March 12.

—The Amer denies that he has any designs against Russia.

—Six thousand weavers at Fall River struck. A bitter struggle is expected.

—Eighteen hundred men and boys are out of work on account of the failure of the Reading Iron Company.

—A. J. Drexel will found an industrial college for women at Wayne, Delaware County, Penn., to cost \$1,500,000.

—Nine deaths have resulted in Washington from causes directly traceable to the storm of inauguration day.

—The Chicago division of the Wabash Railroad was sold for \$3,500,000 to the purchasing committee at Springfield, Ill.

—The will of Isaiah V. Williamson was admitted to probate in Philadelphia; \$1,000,000 is given to various charities.

—The French Chamber of Peiters authorized the government to prosecute four of its members—leaders of the Patriotic League.

—The Copper miners agreed to modify their contracts and restrict production; the Mathesons of London will act for the syndicate.

—The Berlin Samoa Conference will open before the expiration of the month; diplomacy, it is said, has removed nearly all the difficulties already.

—The President sent the following nominations to the Senate: Thomas W. Palmer, of Michigan, to be minister to Spain; John F. Swift, of California, to be minister to Japan; John D. Washburn, of Massachusetts, to be consul general to Switzerland; and George C. Tichenor, of Illinois, to be assistant secretary of the treasury; the nominations were referred to the appropriate committees.

Wednesday, March 13.

—Less than 800 out of 5,000 looms in Fall River are now running.

—Before the Parnell commission testimony was given as to the receipts of the league.

—The Massachusetts House defeated municipal suffrage for women, 127 to 78, with 12 pairs.

—Hon. Edwin Alderson, president of the Boston, Revere Beach & Lynn railroad, died at Lynn.

—Mr. Campbell, Mr. Parnell's private secretary, has brought suit for libel against the London Times.

—The President tells a delegation of office-seekers from Virginia to call again in eighteen months.

—The election in the Barnsley division of Yorkshire resulted in a victory for the Gladstonian candidate.

—Hon. Alpheus F. Walker has accepted the chairmanship of the Interstate Commerce Railway Association.

—The Spanish steamer "Remus" was wrecked off the Philippine Islands and forty-two persons were drowned.

—Capt. F. W. Dawson, editor of the Charleston (S.C.) News and Courier, was shot dead by Dr. T. McDow of that place.

—The prohibitory amendment was defeated in New Hampshire. The other amendments, except the "sectarian," were adopted.

—The various Senate standing and special committees were elected, and some debate was had on the annexation of Canada.

—Private letters received at Berlin from Zanzibar say that Stanley, according to native reports, is marching rapidly toward the east coast of Africa.

—Henry Bergh has been forced to resign the presidency of the New York Society for the Prevention of Cruelty to Animals, which was founded by his uncle twenty-three years ago. His successor in the office is James M. Brown, the well-known banker.

—The President sent a number of nominations to the Senate, among them the following: ex-Governor Porter, of Indiana, to be minister to Italy; John A. Engster, of Illinois, to be minister to Denmark; A. C. Mellette, of Dakota, to be governor of Dakota; and George S. Bachelder, of New York, to be assistant secretary of the treasury.

Thursday, March 14.

—The Maine legislators went home after a session of 73 days.

—Great destination is reported among the laborers on the Panama Canal.

—Reported foundering of Legitime's gunboat "Desnaissens" off St. Marc.

—Advice from Gouvesia state that that place is barricaded and all the people armed.

—A negro couple was married in the Virginia State capitol in the presence of Gov. Lee.

—The Times finished its case before the Parnell commission. The court adjourned until April 2.

—The Rhode Island Senate voted to re-submit the question of a constitutional prohibition amendment to the people again.

—Mr. Parnell and Mr. John Morley spoke at a big meeting in London, fiercely assailing the Times and the government.

—There was a majority of over 5,000 against the prohibition amendment in New Hampshire. The sixth, or sectional amendment, received a majority vote, but lacks about 3,000 of the requisite two-thirds.

—Several arrests have been made of persons who attempted to throw off the track the train on which President Diaz of Mexico was traveling. The affair is regarded as the result of a conspiracy to murder President Diaz or to abduct him.

—The President submitted the following nominations: Eugene Schuyler, of New York, to be assistant secretary of state; Walter Blaine, of Maine, to be a member of claims for the department of state; and Cyrus Bussey, of New York, to be assistant secretary of the interior.

Friday, March 15.

—A syndicate buys 1,000,000 acres of land in Lower California.

—Admiral Jaurès, French minister of marine, died yesterday of apoplexy.

—Rapid progress is being made in the work upon the new gunboat "Yorktown."

—The sale of smoking tobacco to minors under sixteen is prohibited in Connecticut.

—News was received of the good health and spirits of Lord Lansdale, exploring within the Arctic Circle.

—The French Senate and Chamber of Deputies, after a heated debate, sanctioned the prosecution of the accused Deputies.

—Advices from Samoa state that tranquillity prevails. There was no ground for the report of the blowing up of the "Nipic."

—The consolidation of the North Chicago Rolling Mill Company and two steel companies, with a capital of \$20,000,000, is reported.

—A battery of boilers in the West Point Boiler Works, Pittsburgh, Penn., exploded, killing five men and wounding eleven others.

—Emperor William has sent a very complimentary letter to Count Von Motte in recognition of the latter's seventeen years' military service.

—Right Rev. Edward R. King, Bishop of Lincoln, is making a vigorous defense against the charge of ultra-ritualism before the Ecclesiastical Court at Lambeth Palace.

Saturday, March 16.

—Death of Dr. Donald Kennedy, of Roxbury, at Washington, D. C.

—In the Kensington division of Lambeth the Gladstonian canidate was elected.

—The stock of the Frank Jones Brewing Company has been put on the London market.

—Mayor Grant of New York will allow the Irish flag to float from City Hall on St. Patrick's Day.

—By an explosion of fire damp in a colliery near Nîmes, fifteen persons were killed and six injured.

—A German, Herr Antoine, will become a French citizen and oppose General Boulanger at the next election.

—The Rhode Island senate passed the ballot reform bill, to take effect in June, 1889, instead of April, 1890, by a vote of 29 to 5.

—Russia demands the exclusive right to navigate rivers flowing into the Caspian Sea, and to build railways throughout Persia.

—A secret meeting of prologue Rhode Island

Republicans was held to protest against the re-submission of the prohibitory amendment.

—The general passenger agents of the trunk line passed a resolution at New York to stop paying commissions on trunk line tickets March 29, and to stop paying commissions at all other points April 1.

Monday, March 18.

—Admiral Kranz has been made French Minister of Marine.

—United States troops drove the would-be settlers from Oklahoma.

—A mutiny broke out in the Atchison expedition at Constantinople.

—St. Patrick's day was observed by services in Catholic churches and public meetings.

—General Boulanger was given an enthusiastic reception at Tours, and made an address.

—The steamer "Walla Walla" has been seized at Port Townsend, Wash., with smuggled opium.

—The saloon keepers of Omaha, Neb., obeyed the mayor's order to close their saloons on Sunday.

—Catholic clergy are making an effort for the restoration of temporal power to the Pope in France.

—A sharp contest is expected in Rhode Island over the election of a successor to Senator Jonathan Chace.

—There are rumors of an uprising on the Tsin frontier, and of the killing of one hundred Frenchmen.

—Paying Teller Edgar Swan of the National City of Lynn is a defaulter to the amount of over \$60,000.

—The bark "Pettengill," of Portland, Me., was wrecked at the Virginia Capes and fourteen lives were lost.

—Forty million francs, it is said, have been subscribed to a judicial liquidation of the affairs of the Comptoir d'Escompte.

—Delegates of three hundred German-American societies resolved to take part in large numbers in the Washington Inaugural Centennial parade.

—The Australian and New Zealand newspapers, received at San Francisco, contained severe criticism of England's attitude in affairs of the South Pacific.

—The British Channel squadron has arrived at Tangiers to support England's claims regarding the cable and other masters. The fleet will not depart until the Sultan's reply has been given.

(Continued from Page 5.)

cult and complex with the general increase of knowledge in every direction. The cloth and parchments, as of old, are no longer valuable as ministerial credentials. The minister must be a man among men. And character only, means leadership.

—First of all, let me speak of your relations to your clerical brethren. Be in all things courteous. They may be some to whom you will not feel voluntarily drawn — little congeniality, little in common sympathy; there may be temptations to prefer the companionship of agreeable sinners to these saints — but let love prevail, and be courteous. Then, entirely frank with all your ministerial brethren and maintain a certain degree of independence. A minister must have a mind of his own. Paul could not work with Mark once he stood entirely alone. But be in all things courteous. They may be some to whom you will not feel voluntarily drawn — little congeniality, little in common sympathy; there may be temptations to prefer the companionship of agreeable sinners to these saints — but let love prevail, and be courteous. Then, entirely frank with all your ministerial brethren and maintain a certain degree of independence. A minister must have a mind of his own. 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